

ILANGA LASE NATAL

O'we Sihlanu June 18th, 1909.

THE GREAT ASSET.

The great asset of Africa is its labour, but it has not always been recognised as such; it has been used in the most careless and wasteful manner, and even now there is but little ability to estimate it at its true worth. Why is this? Is it from want of capacity, of the abelungu who are so partial to it, to understand the particulars closely connected with it, or does the zeal of acquirement prevent them seeing the principle upon which that labour exists? Here is a problem that needs to be worked out before there is a likelihood of an intelligent course of action being pursued that will ensure a plentiful supply of labour. The old notion of the dread necessity of one portion of mankind being the legitimate opportunity for the other portion (the minor portion) to exploit them to the verge of existence, is nearly played out. Not that the exploiters are, as a body, willing to reform the conditions, but that the destiny of nations is beginning to break in on the old tyrannies of mental misconceptions; and the dispossessed part of society is roused to the fact that restitution is not far off. What then should be done to lessen the evil that is destroying the brotherly impulse in every man's bosom? Can any one doubt that it is necessary to leave the evil and practice its opposite, the good? Whatever method is adopted, this must be the principle upon which it is worked. Is it common sense like to give reasonable opportunity, to those natives who have aspirations for advancing, to learn how to use the best implements that can be brought into agricultural industry. We should suppose that Farmers would be delighted to know that such can be done, but of course no sane man would suppose any one could be put to such work without being trained, both to do the work and to feel the honour in doing it. The growing farmer who expects an untrained man, be he pink or brown, to use machinery or tools properly, ought to be disappointed. Neither will any sane man expect a worker to love the work and take pride in doing it well, if he, the worker, is treated like a dog. If you insist on a man being inferior, you will have inferior work, and the inferiorating thought will return to the mind from whence it issued, will seize it, and bind it with the bonds of its own making. This is a law of existence. Who then is to blame for working contrary to nature, the masters or the servants? This matter should be clearly understood for it means the progress or the poverty of the land. All natural opportunities are valueless, unless suitable labour is brought to bear upon it and fashioned to the requirements of mankind. What is said about agriculture here, applies equally in some way to other fields of labour. We know that it is the faulty screw, the worn bolt, or the ignorant workman that often makes the costly accident. Are we not to reason on both sides? Shall we admit that the pig can do the work of the horse, or that the enslaved mind can be trusted like the mind that knows and feels the honor of well regulated work? If our white neighbours really desire the work of the land to go on in a creditable way, as it should do, let them give heed to the training of those native men of whom they require the labour. As we believe in the industrial development of the people, and as we know the absurdity of expecting good work from untrained hands, we venture to lay this matter before our readers, hoping that fair consideration of the subject will result. Wagons, Race horses, Locomotives, Ships, Lawyers, Doctors etc., are prepared for their several functions, why not that great asset of the land, native labour? It will pay very well indeed if rightly attended to, it is no bogus gold mine, but a great industrial certainty that means huge exports and receipts.

Sir J.G. Frazer.

The voice of Orange's master Parliamentarian is heard throughout South Africa, and throughout the whole world of modern thought. The cry for justice which he has taken up in Orange's Parliament, in behalf of three gentlemen dismissed from Orange's Educational Department, is the beginning of a course of parliamentary action that will draw in its wake the best legislative ability that the electors will have the good sense to elect. Sir J. G. Frazer is the head of the Constitutional party in Orange, and which will be extended to the central parliament as soon as it is started. That party will be

the saving clause of South Africa's legislative good intent, and the virtual connection between the Imperial authorities and the South African Union. The Constitutional party will necessarily hold a position of great trust, will stand for all round justice, and will be the hope of all who aspire to the Empire's idea of utility and even-handedness. The Elijan mantle must fall on the worthiest shoulders for the work; and we are glad to find Sir John G. Frazer ready and willing to take up the work for King and country. We trust that he will see the enquiry properly carried out, and justice done to the schools as well as to the dismissed gentlemen. It is the only way to earn honour and glory for the country that is on the eve of taking a new name, a credential that is much needed as a set off against the short sighted policy that seems to be acceptable to some of the country's leaders. There is a great throb of admiration, Sir John, of the action taken by you; men and women throughout the country know what it means, and the value of it. We are thankful, that amid the turmoil of the changing of the scenes, honest manhood can step out into the arena and demand justice for three men if the good is evident in small things, it will surely be evident in those large things that will be the means of getting a good name for the South African people.

Criminal Folly.

It is reported that the Natives and coloured people of the Cape Colony spend one million pounds sterling each year on intoxicating liquor. This seems incredible for a mass of people whose poverty is considerable, but on further evidence we find there is no doubt as to the correctness of the Report. We are exceedingly sorry that the Cape people are so gullible as to allow themselves to be victimised by their own want of reflection and the unscrupulous party that is seeking their ruin, and who care not how dastardly the means may be so long as the belittling and impoverishing of the coloured men's sons and daughters is effected. It is indeed criminal folly on the part of the degenerates who get wealth by poisoning their neighbours, and also on the part of the deluded men and women who play into the hands of those who are willing to victimise them. We earnestly pray that the coloured people will bind themselves under some great organization to free themselves from this accursed bondage. When they are proved men and have their eyes opened they will stand firmly against the wolves who would devour them.

History of the Zulus.

REV. A. T. BRYANT.

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7. DISCOVERY OF THE BANTU—by the Portuguese.

Century after century rolled by as days in the history of the world, and nobody any longer so much as knew of the existence of the Bantu. But the day was nigh when they, too, like the Negroes, should be for a second time and finally unearthed and brought forth to take their stand, for better or for worse, on the arena of this world's history in the struggle for existence.

A great part of the wealth and luxuries of European life—the silver, the gems, the silks, the spices—were at that time imported from the far land of India. All these valuable things had to be conveyed overland in small parcels on the backs of men, horses or camels over hundreds of miles of desert, wilderness, and mountainous country, until at last they reached Egypt and Turkey and Italy and Spain. On account of the great amount of time and labour expended in their conveyance, these things upon arrival in Europe, were of exceedingly high price. This was the reason why the Portuguese, who were at that period the chief sea-power in Europe and possessed a large number of fine ships, were anxious to find an easier, quicker and cheaper route to India by going all the way by sea, round the southern end of Africa. Their king, therefore, procured a number of vessels and sent them off, under Diago Cam, to see whether there were a way of sailing round Africa and thus reaching India. Ships were small in those days, and for safety's sake, were compelled to keep in the calmer waters near by the land.

Now, as of course you know, Africa has two coasts, a western as well as the eastern, of which we have already been speaking so much. And Bantuland, too, inasmuch as it stretched right across from side to side of the continent, had a western as well

as an eastern sea-board. Thus it was that the Portuguese vessels, creeping down from Portugal along the western shores of Africa, passed, first of all, Negroland, where the ancient Carthaginian, Hanno, had disembarked 2,000 years before, and at last reached, in the year 1484 A.D., the mouth of a very great river, the mighty Congo, since become so celebrated. Here these adventurous seamen recruited themselves for many months; and after continuing their voyage a little further, eventually returned to Europe. While at the Congo, however, they had achieved a great discovery—they had refound the long-lost Bantu! They themselves were the very first Whitemen the wild Bantu had ever set eyes on, the first civilized human-beings, since the days of the Phenicians, who had ever set foot in this western portion of Bantuland.

The purpose of the Portuguese search, however, was not the discovery of the Bantu. To them that was quite an accidental and unimportant occurrence. The goal of their ambition was India, with all its wealth and merchandise. A new fleet of ships was therefore collected and, in the year 1497 A.D., despatched, under the command of Vasco da Gama, to perfect the work already so promisingly commenced.

Arriving at a point about 120 miles northward of the Cape of Good Hope, a party from Da Gama's vessels thought to land, and found themselves confronted by still another strange race of men, with yellow skins and wizened faces and a curious clicking speech such as had never before been heard. These were the Hottentots, who now appear for the first time on the pages of history.

Thence Da Gama proceeded on his way to still further revolutions.

One summer day—it was the 25th of December in the year 1497 A.D.—a Bantu man (or perhaps we should more correctly say in the singular, a Muntu), emerging from the dense bush on the sea-shore near Durban, beheld a wonderful sight. There before him on the blue waters of the ocean, rode four monsters of the deep, such as no man of his tribe had ever seen before. Their great black hulks floated upon the waters, and from their backs were spread out to the wind huge white wings. Slowly from right to left and left to right they rocked, and, as they rocked, they moved heavily forward towards the north, where at length they vanished altogether from sight.

Well was the peace of mind of that poor man disturbed; for this was indeed a mighty portent. And what it foretold was that which you to-day see round about you—White men and large towns, schools and churches. For these sea-monsters were none other than the ships of the Portuguese Admiral Vasco da Gama. They were the head of that great procession of Whitemen that was to follow in their wake. From their decks now looked forth those first European eyes that ever gazed on this our land. And since it was Christmas Day, the pious mariners named the land NATAL, which word in their language signified 'the Birthday of Our Saviour.' They knew nought of the pair of black Bantu eyes peering at the mysterious apparition from the bush on the shore; and so, with this passing gift of a blessed name, they bid our land farewell and continued on their way.

Twelve days elapsed, and the four ships might have been seen peacefully rolling at anchor at the mouth of the Limpopo River. The men from the ships had gone ashore, and, surrounded by grass-huts and a throng of gaping savages, were now busy, by sign and gesture, exchanging copper for ivory and food. First brought to light by the old-world Arabs and then abandoned by them in the African darkness, the eastern Bantu were now again, after hundreds of years, refound by Portuguese sailors in the same old home and the same unaltered state.

But at the same time as the Portuguese king sent off his ships to India by sea, he also despatched another expedition, named Covilha, on the same errand, but directed him to travel overland, by way of Egypt, and to bring him back news of all he saw. This man successfully accomplished his mission. He reached India, and, from thence he returned by sea to Sofala, the most southern trading-post of the Arabs on the east coast of Africa. No doubt he there came in contact with the Natives of the locality and so was the first real whiteman to make the personal acquaintance of this eastern branch of the Bantu family.

From the narratives of all African travellers, of the middle ages as modern, we learn that the universal belief among the Bantu tribes, from the Congo, where the Whiteman first appeared, right away to Zululand, where he appeared last, was that this colourless human monstrosity was the offspring of the sea. To the Congo man, no less than to his brother of

the Bluff bush, did the sail-bedecked galleons of the Portuguese appear as so many winged leviathans, pouring forth at each port of landing a swarm of white-skinned prodigies. Now, in the speech of the people dwelling about the Congo, the sea was known as KA-LUNGA, and these winged monsters (or ships) that seemed to live therein came to be dubbed KA-LUNGU. When the Portuguese fleet departed from the west coast and sailed round to that on the east, it was accompanied by a number of Congo aborigines in the capacity of slaves or sailors. The very first enquiry of the astonished native of the east was in all probability as to what manner of being this uncanny white creature coming out of the sea might be. And he was no doubt informed, in the language of the Congose, that they were 'people of the ship' (U-LUNGU). This is how it was the Whitemen ever afterwards became known, along the east coast of Africa, as ABA-LUNGU or 'ship-people,' or by some such similar title.

OKWENZA ISIFO SEZINSO KUBE ISIFO ESIBI

Isifo sezinsu isifo isibi ngoba asiqondwa kahle. Abantu abaningi abazi ziyikupi, ziyini, noma zenza ntonina. Po ke kuti lakuvela isifo sezinsu (ubuhlungu emhlanu, izifo zomtyobingo, ukuvuvuka emzimbeni, ukutyoba kabi kwenhliziyo, nezinye izifo) abantu abaningi bavama ukucabanga ukuba yesinye isifo, size sikule sibe isifo esikulu. Izinsu zihlala ngapansi kwelolo. Ngokubonakala zifana nobontyisi, zenziwe ngezinkulungwane zezilembu. Umsebenzi wazo ukuvoya igazi, ukukupa inzika egazini.

La izinsu zipila kahle, igazi elipuma kuzo lihle, licwengile lihlambululile, liyisa ukupila kuwo wonke umzimba. Kodwa la izinsu zigula, ubumuncu bomtyobingo nokubulalayo kusala emzimbeni, isifosiqale kanje. Indoda noma umfazi onesifo sezinsu ungenwa okubulalayo kancane kungaqondeki. Noma sisincane kangakanani ngo kubonakala kwaso yisiboniso esikulu, siyatyangisa ukuti izinsu azilihlambululisi kahle igazi lako. AmaPills ka Doan Omhlanu neZinsu owezinsu jwaba, akupa ukungcoala okunamatelayo kuzo, apela ubuhlungu obuselwibini zazo, akulisa amandhla ezinsu. Amadoda nabafazi bayoyonke imikaya bangaba nokuwutenga lomuti odumileyo.

Londoloza izivovo zegazi lako kuqala ngokutata amaPills ka Doan ngeqiniso, la kuko izibonakaliso ezifana nalezi: ukubhulwa emtyobingo, ubuhlungu emhlanu, ukuvuvuka komzimba nesisu, inzululwane, ukunkonketa kwadamambo, inkwantshu, ukudadeka, ukulala kabi, igazi elingcolileyo.

AmaPills ka Doan atengisa ngamavinkili emiti onke nanga bapati bezitolo nakwa Foster-McClellan Co., (P. O. Box 1297) Cape Town inani 3s. 3d., ngebhokisana aisitupa 17s. akubizwa mali yokutumela. Atunyelwa ngoku funyanwa kwemali. Uqape ukuba utole aka Doan ngeqiniso.

Emakosini.
24/5/09.

The Editor.

Baba Mhleli weLanga: Umntwana ozitobayo pambi koyise uyamalela nge nblonipo e-inku nokazitoba pambi kwako ngicela isitubana epepeni lako ukuba ngifake okuncane engikubonile ngabanesifiso nako. Ngo May 18th 1909 besino

mshado ka Mr. Titus Maseko Teacher was Emakosini eshada no Miss Dorah Masondo.

Bekakona i Concert yama bandhla amabili ichoir yakwa Mahamba neyase Makosini izovumelana yombili ngenkati yakusihlwa.

Kwangenwa ngo 9 to 6 o'clock kwavulwa ngengoma eThe Bridegroom by the Mahamba Choir, Solo The Kingdom is coming by Miss R. Hlatywako of Makosini. Mahamba choir is marked M Emakosini. E

M, The Babylon by Miss A. Dhladhla & Co.

E, Solo Waves of Sound by Miss S. Masondo

M, Duet the olden time by Miss A. Sibiya & Co.

E, Solo Jabulani makolwa by Miss J. Kumalo

M, Would you buy my pretty flowers

M, Solo Abadala by Miss J. Nxumalo

M, Solo Babylon is coming by Mr. J. Sangweni

Speeches.

M, Solo Belle Mahon by Miss L. Dube. Hai uma lengoma ayihlabela satanda ukuma sonke ngezinyawo futi kunjalo nje kuzwakala noku kuluma kwake.

M, Solo Beware by Miss J. Nxumalo

M, Solo Good old Jeff by Miss S. Dube

Interval for 5 minutes

M, Duet Beautiful home, by Miss G. Tshabalala

M, Solo Com Closs by Miss E. Nzima

Duet Feed my lambs by Miss R. Kunene & Co

E, Solo by Miss S. Nkosi

Ngako sifisela bonke izimfaneleko ezinhle, kepa pakati kwalowo msebenzi kwaba kona insolo ngezinto ezimbili zisolwa umfundisi, wasola i concertina wati ayilungile, into yaba hedeni ayifanele emakolweni; wasola futi wati akufanele kukulunywe ngo Mbhalo emshadweni lilodwa ilanga lezibhalo namuhla sizo zijabulisa, kuhle sikulume ngezindaba ezinye. Kwati njengoba abantu sebejwayele ukukuluma ngezindaba zombhalo akwaba hlaba mxwele loko ukuba bengakulumi ngawo kwaze kwa yinkani; bapikelela. Ngiyabuza kwabe Langa ukuba ukushaya i concertina kuyisono yini na? Mayelana nelanga lako loku zijabulisa na? Okwesibili ku isiposiso yini ukubuzana ngo mbhalo emshadweni na? ngoba abafundisi abana mteto oqondile obamba amandhla onke abawapete, kufika lowo akanyise ngokwake mayela nenkolo yake apila ngayo, afika aguqule abantu ati abafane naye; ati angemuka lowo kufike omunye anikipe emasikweni slowa besesidinga ukuti elona kuyiqiniso labo lomteto lihambapi, bese siya kubakubeka lapo; ngicela kwabafunda iLanga ba ngi kanyisele kulezi zinto ezimbili.

Imina owako otabile, S. S. Hlubi.

INDODAKAZI YAZALWA.

INTOKOZO ENKULU EYALETWA EKAYA NGA MAPILLS KA DR. WILLIAMS ABOMVU.

Kuyazeka ukuti umuntu wesifazane ongenabantwana ezindaweni eziningi uvama ukutuniswa, aqanjwe amagama nokunye okucasulayo. Lendaka etunyelwe ngu Mr.

William L. Mlungwana, wase Mhlbulweni Mission Station. Zululand, izobonisa ukuti

Amapills ka Dr. Williams Abomvu afanele ukuba bawalinge abesifazane abanjalo. Lapo ebhala uti: "Ngagawnwa ngomnyaka u1906, kodwa ngajaba lapo kwazekwadhula isikati eside ngingatolizalo. Naso sonke lesi sikati eside umkami waegula kabi nxa enefindo. Yiko loku okwangenza ngicabange ukuti kumbangela ukuba angazali. Ngo 1907 ngamtolela Ama pills ka Dr. Williams Abomvu, emva kokuba esedhle amagabha aisihlanu, wemita, kwati ngo 1908 ngo February 20th. wasimangalisa ngokuzala indodakazi. Umoya wenjabulo wangibangela ukukwazisa ngalesi sehlakalo.

IZINKULUNGWANE ZITSHO NJALO.

Amapills ka Dr. Williams Abomvu ashaya kono esiqwini sezifo zegazi azinjengo kupela kwalo, isisu esonakele, ikunkulo, ukuvuvuka, umhlane obuhlungu, isifo sezintso, sesibindi, ikanda, nezifo za ngasese abesifazane lapo amafindo abo engahambi kahle. Atengisa kubo bonke bezindhlu zemiti nase zitolo noma ikubo ugobo bakwa Dr. Williams' Medicine Co. 129 Long Street, Cape Town, ngo 3s. 3d. negabha noma asitupa ngo 17s. Iposi lokuwutumela likokwa yibo.

137 Prince Edward St. June 12th. 1909.

Baba nkosi yami.

Ake ngifake loku epepeni lako elihle. Kute ngama somtywana ayingcozana adhlule, loko nami ngati ake ngivakashele ku mfowetu opopolisa e Musgrave Rd. Police Station. ngiyabona qata abantu ababili bayaqutywa intizwa nentombi, sengizwa ukuti kanti laba bantu babanjwe e ngadini yomlungu iblazo eli kulu bakiti kubak amantombazana ashiye amakaya awo, kanti atanda ukuloku ebanjwa ezingadini. Bheka loku kwase kwala noma basibuke, xwayani nina eningakabanjwa yicilo leli elenziwa abantwana base sikoleni. Kuti lapa sithi sibheke ukukanya, sibone ubumnyama. Bazotini esibadonsuyo? Nabo bazo landela ukwenza kwetu. Let the light shine also in our way.

Mhleli angisiye nomantu obekukataza ngisuswe umdhlandhla nje wokudabukela tina nzalo entya.

M. Ngcobo.

I CHAMBERLAIN'S COUGH REMEDY YASHESHA UKUPILISA, KAHLE KALULA FUTU.

UMr. Canier, umnikazi we Universal Supply Store eSmaldeel, O. R. C. uti: "Se ngiseenzise i Chamberlain's Cough Remedy iminyaka esihlanu eSouth Africa, ngi wufumana unosizo ngesikati esifupi futi uyagculisa kwabatenga kimi. Ngisese Ngiland ngadabuka ngi ngenamandhla oku wutola lomuti, ngoba engi yi layelwa odotela ingesheshe ingipilise njengalo, kahle nakalula." Lomuti utengisa yonke indawo lapa eSouth Africa, awuko onjengawo ekukheleni nasompeni njengoba awunalutolo onayo, futi ufa nele ukuba upiwe abancane. Utengisa kuzo zonke izindhlu zemiti.